1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

Any oil remaining over the three or four cups so given is the property of the man who has pressed it, unless a poor man without trees comes to the press and asks for some. Such demands cannot be refused and each suppliant must be given a cup.

Besides charitable assistance and work done in anticipation of remunerative charity, there are two types of definite agricultural contract by which one man who has not enough land to support himself and his family may acquire sufficient provender to last his household through the winter. The first is that by which a poor man binds himself to assist a richer farmer in all agricultural tasks in which he may engage. In return for this he receives a fifth of the total grain crop, a fourth of the leguminous plants and vegetables harvested, a third of the product of the fruit, olive, and nut trees, and a third of the grapes.

The rich farmer hires these share-laborers (who are called *akhemes*,[1] plural *ikhemesen* or "fifths," because of their return in grain) because he is not able to care for all of his land himself, owing to its extensive size. If the property of a rich farmer is so extensive that he is unable to cultivate it with the aid of one share-laborer, he will hire two, and these will split a fifth, a fourth, and a third of the various types of produce. No matter how many men a farmer employs he never gives more than the stipulated fractions, which are equally divided among the workers.

When a man owns property which he has no intention of working himself, he can rent it out in return for one half of the produce. This type of contract is used by the Beni Bu Yahyi in renting out the northerly portions of their territory to farmers who come down from Galiya to work the land, the Beni Bu Yahyi not being as interested in agriculture.

The share-laborer is often a stranger in the village of his employment, having left his home through shame of having his poverty advertised in his own village, or more often through fear of punishment for some crime. The migrations of these share-laborers has done more to cause infiltrations of blood from tribe to tribe than any other factor, since the immigrant usually marries into the group of his adoption.

Wealth is not a stable thing in the Rif, any more than it is in more modern types of society. Despite charitable practices and opportunities for outside work, many families find themselves on the verge of starvation in or near January and February, and are willing to sell anything within reason to obtain enough food to last them until the next harvest. Others, more industrious, who have worked their land to its limit and spent the rest of their time helping others for pay, may have more food than they require and be willing to sell some of it, at a premium. They generally demand land in payment. Working this land to its limit the following year, they may pile up an even greater surplus than before, and thus before many years may become large landowners and relatively rich men, ready, in their turn, to hire as share-laborers the people from whom they bought the land.

Thus the retention of property depends upon whether or not it is worked diligently, and positions of wealth may be reversed in less than a generation.

FOOD PREPARATION AND EATING

The different types of food, including their methods of preparation, may be classified as follows: (1) cereal preparations antedating bread, (2) bread and breadmaking, (3) preparation of vegetable products alone, (4) dishes containing meat, (5) fish, (6) eggs, (7) milk and

[1] The feminine form of this word signifies a political division. See p. 92.

619 A large number of their families own land
[423] in the region immediately north of Jbil 'Ain 'Uqqa. They are bi-
[191] lingual, but they prefer to speak Rifian, which they learn as children.

The l-'Atamna (of the Asht r-Udha) say that they are descended from the Hawwara, which does not seem probable, considering that they all show "Berber" characteristics and that the Hawwara were "Arabs".

The Dharwa Haddu consider themselves to be descended from the Ulad 'Assu bin 'Abd Allah (Rifian Asht 'Assu 'Abd Allah) and from the Eastern Rifian tribe of Aith Bu Yihyi[154].....The ancestors of Hamza bin 'Abd Allah are buried in the latter area, near the Angad.

A large number of Igzinnayen, some 1500 families, mostly from
[166] Asht 'Asim, left their own land to move to l-Mta, just north of Fez. Various reasons have been given for this, the most probable being that of poverty[155].

The Asht r-Udha, Ishawiyen, Bu Isri and Izimmuren (of the Asht r-Udha) are descendants of Abu 'Amama, whose grandfather Talib ibn Isma'il ibn Hamza ibn 'Abd Allah of Rashida was appointed basha of Igzinnayen by the Sultan 'Abd Allah Hamrini Tamrin in the 7th century A.H. On the other hand, there is still a group of Asht Hamza in the area around Aknul.

The Asht Mhand (or Bni Mhammad), in the earliest times of which the Arab chroniclers have any record, resided in the Jbil Sidi S'aid, in the area at present occupied by the shurfa of Aith Sidi S'aid in
[578] Mtalsa. Due to a dispute which rose up among them, they became divided.
[166] Some went to the Bni Bu Ya'la in the Branis and the rest formed the Asht Mhand of the Igzinnayen, where they are today.